

M1565  
Tuesday, April 8, 1969  
New York City  
Group I

Mr. Nyland: See, when there are so many people I cannot see the expression on your face anyhow; so you may as well sit in the dark a little bit, and even if you cannot see me you can hear where the voice comes from.

What will we talk about it. We are getting close to the trip. What will we do on the trip for different people who stay here. What kind of an arrangement should we make. If you have any ideas about that, I would like to know the different ways, of course, we can make it. One is: Not have Groups which I don't think is right. The other is: Meetings under the management of a moderator—maybe various—for those who stay here. Another is: To concentrate on the small Groups only, but some of the people who have Groups will not be here so maybe you have to double up.

If you were faced with this kind of a question for yourself—and here you are not being able for certain reasons to go on a trip and then part of us disappear and you are perhaps more on your own—what would you like to do. It's a problem, of course, that will come up some time in the future. What will happen. What will happen to all of us. What will happen to each one of us, individually.

That brings up the question: For yourself, the value of Work in your life. How long will you remain interested. How long will it be that you can dispense with people who poke at you and tell you that you ought to Work. If we had a vacation of two months, how much can you trust yourself—that you will continue to make attempts to Work. How clear is it at the present time for you; not only what is Work, but what is the need for Work. Where is the place of Work in your life. Where is the place for you in a Group. What do you do when you come to a Group.

How do you come. What do you expect. Would you talk? Would you ask questions? Would you be dependent on other people? Would there be a contact with other people? Supposing there were no Groups; that you still would see them, to want to talk about Work? Would you continue to read? When a certain harness is taken off and you are free, would you still want the harness?

But this time a harness of your own. It comes down simply to the question: How much Work is there in your life now, and what do you see as the necessity for that Work for the development of your inner life; and how much inner life is there, and how much alive is it, and how much do you wish to feed it. I think they are important questions. You cannot answer them right away. I think that anyone who is serious has to consider them. What will you do—really—for yourself. Do you think that you can continue without any further help. Are you dependent on being stimulated.

It is always the same question that repeats itself. It doesn't matter in what particular conditions of life you happen to be, I think there is, in life every once in a while, a certain something that has a meaning, and you're willing to do something for it as long as it lasts—that is, as long as there is a stimulus; as long as there is a person you may care for, even; as long as you can live in a certain expectation which at times will be filled, or rather when the expectation will go over into a certain form of reality. The question of facing something that is of value to you when it is taken away, how much would you suffer if you had a house and it burned down. How much would you suffer if someone who's very near and close to you would die. How much can you stand on your own legs. How much support do you need—props, reminders. Would you continue to read All and Everything regularly. Not every once in a while, but I mean, how much would you discipline yourself.

I talked about discipline, about the necessity of making a Law for yourself and to adhere to it for one month—this month. I mentioned it already a few days ago. You've lived a couple of days in this month, how much have you considered it. The question of meetings—what you have heard, what at the time when you heard it affected you, what did you do with it. How long does an effect of a meeting last in your life. How often do you make an attempt because of it, to try to be Aware.

And again, it comes to the same point—where is the place of Work in the totality of your earthly life. Again, the time you spend, the thoughts you have, all the necessary energy that has

to go in the maintenance of yourself—how much is left. And what is left; of what kind of quality is it, which is asking exactly the same thing as: How deep is your inner life now, how much do you really want it.

And that comes back to: How do you really consider yourself; what is it that you are, at what level do you live. If you would assign a certain number to the level, if there are levels between that start with Earth as zero and end with the Sun Absolute as hundred, where is your number. Close to zero—of course one understands that. If you take it a little shorter—between the Earth and the Sun—and the Sun is hundred and if the Sun represents, for one, Consciousness, of course you have not much of a measure because you don't know what Consciousness is. You don't know what it means—a hundred percent. Where is the place. Before the planets? On the planets? Between the planets and the Sun?

It brings up a very interesting question. Because one is interested in Work, one makes attempts, one realizes—at times, at least—that you have to do something about your life. We talk about inner life as a necessity for the existence of Man when we consider his existence to extend a little bit further than the Earth, and that most likely there is a possibility of a continuation of life, even in the way we know it now—with one's name. But even if you don't want to consider that, if you only consider life as it is ... what is for you the quality of life, and to what extent have you ever understood the difference between the form into which life is poured and life itself, is life an energy? Can it even exist without the form—a human being, or a plant, or whatever—and, when does one experience life by itself?

But assuming, now, we Work, and assuming there is this Objective faculty gradually developing, we hope also a Conscience, also a little change in oneself and attitude towards life, a little more understanding. We don't know how much Objectivity there is in the mind. That is, even in the little parts where we assume that a telescope is erected and from where the Observation takes place of the body, that what is the neighbor in a surrounding in the mind, to what extent is the neighbor already on better terms with the rest of the brain.

What takes place really if one becomes a little bit more Objective. Is this question—of the Observation, Impartiality, and Simultaneity as the note 'Do' for the intellectual body—is it so strictly separated from the second one, the 'Re' which we call the 'Participation.' Is actually that what is a form of Consciousness, purely at times—quite definitely defined, and also at times quite definitely experienced for oneself as moments one doesn't forget, or of moments in which

one realizes that one is free—how much of that is already Participating in one's daily life. When I even have the thought; when even that what is Work enters into my ordinary thinking at times for whatever the reason may be—maybe that there are certain conditions I would like to have changed, or that I feel that I am inadequate—that even at times the thought and the feeling and the posture emotionally is correct and that one wishes ... and that perhaps a little bit starts to penetrate into one's thoughts; and that something starts to take place within this brain, a little bit of activity in the direction of trying to introduce something Objective, which may not last for longer than one moment but nevertheless for that one moment is pure, and then let it start to Participate.

By Participation, you know I mean: That that what is there as something hoping and wishing to grow up sufficiently to become a guide for personality, and then, under the influence of such an 'I' that the personality will change because of ... the presence of that what is higher will affect that what is lower and that I, of course, will have to assume that on the road to Consciousness there has to be a point that Consciousness becomes a little bit more apparent.

If one says that 'I' is like a little child, the child is not a Man but a child grows up and it goes through teenage, through a certain period of 'growing up,' we say—of development—and also it will start at certain times, like a young man or a young woman, wanting to find out what is right; and then goes into life, sometimes guided by their own morality, sometimes guided by father and mother if they hold on a little longer to the children, sometimes guided by good friends, sometimes guided by the beginning of a little Conscience or intelligence, or perhaps what is, in any young person, a certain desire to show that they are already almost like his father or mother. But of course they know they are not, at the same time young people also 'work' already. Not in our sense of the word. They become part of society. They have contact with the outer world. They have already an outer world themselves, and they, in having part with the outer world, not only are affected but they affect the outer world.

How can I contain a growing 'I' from spreading its wings when that what is 'I' wishing to live ... and created for the purpose of living, and created and endowed with a quality of life; I call it *par excellence*, for that's the way we define it: As that what is not only higher, but that is in the image of what I consider the highest for me even that I can conceive of—I say in the 'image' of God, having qualities of that kind—how can I prevent it, when it starts to become alive in me, from growing out a little, and to find out where it could penetrate.

It is not going to be contained until something in me strikes the second note 'Re,' but immediately when the 'Do' is struck there is already an overtone in the 'Do' which I can recognize as something belonging to that what is Participation; also what is Experimental as a period; and every once in a while, not having gone into the direction of flagellant I still will consider a form of Labor, perhaps not as intentionally suffering but nevertheless to see if Labor, when it could become Conscious could enable me to become more free.

Many times I've compared this question of this little section in the brain that becomes Objective—or at least where there is room for a mental functioning in the sense of Objectivity, of purity of intellect receiving facts as they are without qualifications—that, *as* that, starts to function like yeast. It starts to penetrate already through the little surrounding. It cannot be kept contained within the little house that originally was assigned for this new kind of something to live in, they already ... this 'I' starts to look out of the window of the house and starts to consider his neighbors. And perhaps being endowed with Benevolence, he will want to start already, even when very young to show that there is something alive in him and perhaps wishes to uncover; that that aliveness could be helpful to others, and that maybe if there is any possibility of pride or, to some extent, self-knowledge knowing that—being what he is—must, of course, have a certain influence on the surrounding.

How do I know what starts in my brain when I keep on making attempts to Work. Where is it that I can say and draw the line—"Now *you* can go out and convince the neighbors." I think the process of this kind of activity already starts quite early, and I think that at times when one wants to try to be Awake in attempts which perhaps may be too difficult—that already I know that it cannot be successful—that even there are certain moments, almost in the most difficult situations sometimes that there is something alive in me which is also free. And I cannot stop this process, but I don't know how to measure it ... and I also know that when it once starts it will start and I cannot stop it anymore; and I will be led gradually to 'try out,' you might say, my wings of Objectivity in ordinary life and I will, then, look at different people perhaps a little differently, and already certain changes will take place in my personality because I know something which I didn't know before, and also I will understand a little bit more about what I really am when before I didn't have that kind of exact knowledge.

You know, it is sometimes quite easy to assume that that is the process; and that if one just continues to Work, that then at a certain time there will be the 'I' full-grown, mature, ready to

come down to Earth. It will not take place like that. The road is much more dangerous. Because if 'I' were full grown I could rely on it. I would know that it would never lose its Consciousness, that together with it, its friend Conscience ... the two would help each other and support each other in my life, and I would not have to worry about it because they, after all, are mature and they could then stand as a pair on their own feet.

If it were like this, I say it would not be so dangerous; because that what is the particular characteristic—especially as the 'I' as I conceive it intellectually—is this question of being Impartial of that what it can see as it is and think for whatever it is worth; and as far as my Conscience is concerned—that what is dependent on the depths of my emotional state—if I once know that there is a contact made with God I wouldn't worry about it either, because that always would remain and then when it is there I could rely that it would not be spoiled anymore by the conditions of ordinary life. But when it starts to spread, you might say, its 'tentacles' gradually into my personality, then the solar plexus is still in a little bit in existence and the heart is not entirely filled with the depths of emotional life for which it is capable ... but which in time only can become accomplished ... an accomplished fact; that then the danger is that in trying to make these little attempts, that I then forget the essential quality of what we are after, which is a Conscious state. It is a level of Consciousness quite different from the level where our ordinary mind functions; and that that what is required for a Conscience, that it becomes an essential Conscience and not just a superficial one based on a variety of different things in ordinary life which, of course, we are familiar with.

And therefore this whole question of Work becomes so important, that 'I' from the very beginning, regardless of how small the beginnings are that that what is in the mind—and what gradually, I hope, will reach my heart—will always have the characteristics of that kind of Impartiality and Simultaneity. Because if that is not there—the quality of 'I'—I cannot call it 'I' when the quality is still subjective.

And the question then is: At what point will it become really Objective—fifty-fifty? But I don't measure it in quantity, I measure it in quality. And, *what* is the quality of the depths of one's mind. What is the freedom with which I judge a mind to become Conscious or to be Objective; or to say that that what is Objective in it predominates, and never mind if there is a little bit of subjectivity left, it will gradually disappear. And, how can I arm the 'I' starting out on its road, to try to convert, to try to spread the gospel to the heathens in my brain. How can I

arm this little 'I' with enough ammunition and material. Because, it has to remain pure. It will be like Parsival ... but it is a brain so it has to be Conscious, so it is not like Parsival but it is pure ... so, it's a combination which is needed. That what is the purity of the mind, if it is Conscious will only remain pure when the Conscience is present. And that is why it is such a necessity of gradually developing both the mind and the emotional state. Why it is necessary is, if I try to Work in the sense that I want to complete or perfect my intellectual body ... try to Work on the Soul of myself, that at the same time I have to Work also on my Conscience and the development of a Kesdjianian body. When the two are there, I don't have to worry too much because one will strengthen the other. If my Consciousness fails me a little, my Conscience will tell me; if my Conscience is not enough clear, my Consciousness will give light.

The process that takes place, is first the realization of an entirely different kind of functioning on the part of the mind; and that there is really no relation at all, than only a connection on the basis of rates of vibrations but no more than that, and that I will not ever mistake an overtone from the original note. It's a little more difficult in an emotional sense; because my feelings go over quite easily into a certain depth, and then I might mistake them for an emotion the way we define it. And the steppingstone for that is that I extend the accent of my feeling towards other forms of life which, as long as they happen to be on Earth I cannot as yet develop a Conscience, but as soon as that what I really want to accentuate in my emotional state is not of this Earth but belongs to Heaven or to God, then I know I will have a real Conscience.

How does one develop these things, and at the same time prevent the difficulty of dilution. The greatest danger is exactly that I start to assume, after some time when I get a little bit sick and tired of the ordinary ABCs, when I think that that what I already know a little bit as Objectivity, that something in me becomes conceited and that I say to myself "You already know a little bit." So of course that is today, and, continuing in the same way, tomorrow you will know a little more and if you just wait a little bit longer—and naturally one assumes that a process of Objectivity will continue because you have given it such a good start—that then after some time you will really be a Conscious Man.

And it is in connection with that, that I said "What will you do" over a period when you are free and when you are not poked in the ribs and reminded. Because you are reminded at meetings of Objectivity, you are reminded also of the existence of God. And then in looking at yourself and seeing yourself as a representation of what is Conscious in you and what is

Conscientious in you, if you are honest you know that you fail—and have failed—every time, and that every minute you sit here, you fail.

Because you cannot maintain that level, and for that reason you need to be reminded. And what I would like you to do, is simply to find out, for yourself, how will you remind yourself in the best way. What will give you enough impetus to maintain the level at the level where it is now, and not allowing it to go down; and what will your attitude be in ordinary life, and to what extent can you at the present time make the connection between your Consciousness and your Conscience, small as they may be but nevertheless becoming quite operative in you when your inner life starts to become more alive than ever before.

Again, what will you do. You have to face this question. Because if you don't want to face it, you are really not entitled to receive more. But also, you ought to pity yourself if you still allow ordinary life to take the upper hand ... and it still does that because it's so predominating; that the moments of Work and the moments of realization of your own Conscious and Conscientious state are so seldom, that with this allowing ordinary life to take over ... to be there all the time practically, how much will you spend to trying to maintain something that is of a different kind of nature and when you will allow 'I', when it is still in its youthful state, to go out.

The chances are that it will die very soon, and it will die for two reasons: One is, that it is too immature to be able to stand up in surroundings of unconsciousness; and the second is that unconscious states being so predominating, will not allow this little 'I' to live. For that you need prayer. In prayer there is a possibility of a relationship between your Conscience as an emotional state, and the higher levels of Being. For that it is necessary, when you are in a state of Work and you are on the planet Mars, that at times the archangels will visit you and knock on your door, almost to remind you and perhaps even to feed you. For that, prayer can help you to come to yourself. And in prayer, even if you don't mention the word God, when you come to yourself and the Self is with a capital 'S'—of what you are in reality—that would be prayer: To come to yourself innerly and to be there at least for some moments if you can, to be at peace within.

I've said several times, Work on yourself cannot be taken without religion. Because Work in itself means an application in daily life; and the quality will give you the conduct of how to Be in life, and religion is the application of that what you know of your inner life, to be able to show



in outer life.

The accent of yourself still has to be placed more and more towards the center. You have to realize that 'I' will continue with or without you. It's interesting that you must know that 'I' when it once has been created will not die, and that 'I' has loyalty towards you, and that 'I' will not give you up. And that for a long time you will remain responsible for the existence of your 'I'; small as it may have been, it becomes in your life a responsibility; having once tasted of that particular kind of wine, that you will be affected by it for a long time, and that you cannot shed that responsibility so easily.

And the reason why you cannot, is because you will have the development of a Conscience. When your Conscience has been developed by means of your honesty, you will not be able to forget; and when you then are faced with the necessity of supplying for yourself enough food for the feeding of 'I'—food for your inner life satisfying the wish for evolution, satisfying that what is life in you to be set free, of course for which you have the responsibility—that when you once have started it's not so easy to let it go. Almost I would say when one is affected by Work one is 'pregnant' and it is not that easy to have an abortion, moreover it would be sinful.

So in trying to become unbound, you are even more bound. When you realize that an 'I' has started to grow, nothing will stop it in its ramifications, and it's still up to you to see that whatever goes out from this neighbor into the neighborhood, will have to remain Conscious and Conscientious.

So, now you apply this in your daily life. Because that is where the neighbors are. The neighbors are represented in you by the reactions you have in your mind towards the outside world; and that therefore when you are in the outside world, that what is 'I' is already in contact with the neighbors, with your brain as it is functioning in an unconscious state.

So, what is the solution. I face the world, of course, outside of me. I have to live. I have obligations. I must learn how to live. I've heard a little bit about Objectivity. I would like to try it out, perhaps experimentally. When I want to see where it is, how can I maintain that what is theoretically there, that what is there when I am very quiet and not disturbed. I dream about being able to swim, but I haven't put, really, my foot in the water as yet. And still, I'm compelled. Because there is an attraction. Attraction, in a Man's life, is when he feels that something is quite wrong; that really for himself his life is a mistake; that he was born here, not only without his knowledge but unfairly; and that because of this he will rebel, and this will give

him the strength to continue regardless of whatever the conditions are that he happened to be born in.

So that the aim of a Man's world becomes two-fold: The maintenance of himself; in order, by such maintenance, to be properly prepared for the fight against the bondage which was involved when he was born. What does one do when something is pregnant. One creates conditions as well as one understands that what is the pregnancy. One creates conditions in accordance with the growth of a child. The period of gestation of Work within one is, in the beginning, very incomplete. It is only a dividing-up of cells gradually growing larger but not as yet defined in different kind of functions, and all during the period of gestation the child will only grow up to a certain point and no further. Because there is a limitation, and then it must be born. When it is born, because of breathing it starts on a second cycle of development; and in that is included the formation of brains ... then the feeling—or the solar plexus, or the nerve nodes functioning for feeling center activity—and after some time sex. And it is this second period that one becomes interested in: When the 'I', being fed in oneself, wants to start to find out and goes into life. And then one meets the neighbors of the outside world with one's mind; and there is a little influence of the 'I' and the predominating influence remains unconscious, but there is already a little bit of not entirely accepting the unconscious state as the last word ... and a little hope that something could actually take place if 'I' only developed, and that the need for the development of 'I' depends, then, entirely on the contact with the outside world.

Your behavior towards other people reminds you and becomes, then, opportunities for you to wish to Work. And for that reason I say that it is not necessary to have meetings when you start to realize what your world is worth; and that in a person there should be the recognition of his life, as it is now in the outside world, giving him all opportunities he needs for further development.

And I make this statement so strong: That if everything would change and there would not be any meetings, or nothing of the Barn or no further contact, even, with people who have been in Work a little longer and that it was up to you to continue, the only way by which you could find the possibility for further growth is in the contact with the people who are near you with whom you have to have dealings. The people who are a little bit further away from you and sometimes you can leave them and sometimes not ... and the rest of the world you need not have any contact with, and that what is then important is your own relation towards your own inner

life; and that the relationships—I've called them 'personal' ones and 'professional'—is more and more available to you the more you open yourself to the possibility of receiving something from them that could be useful to you.

The solution for Work ultimately is to consider one's life, as the way it is now lived on Earth, as the opportunity for you to derive food from, and to consider yourself as a personality, as a machinery—outfit, a factory or laboratory—in which you convert the energies you can receive ... and for which you are equipped to receive, for the purpose of building something within yourself with the energy that is furnished. The energy you receive from the outside depends on the ordinary subjective functionings of your five sense organs; and a conversion within you of that form of energy as a result of impressions will be used for making two extra sense organs, but they can only start to function when that what should be the Sense organ by itself and complete, which is your body, will have of itself also a Sense organ.

The body should have and receive ... and for ... and it should be built, as it were 'for the body,' is a Sense organ which gives the body the realization of its own existence. Then it becomes independent of the emotional states and an emotional body, and that what then will be able to happen is to take the energies present at the present time in the body—and which we augment constantly by the introduction of impressions from the outside world, and receiving them through our ordinary, subjective sense organs—into certain forms of energy which are then two-fold and in which will be used ... the energies which are available in Man in his best state of health in which that what he uses for brain food, what he uses for emotional food, and what he uses for sex, becomes material as energy to be used for the purposes of building his Kesdjanian body and his Soul and—as Gurdjieff explains this by names 'Helkdonis' and 'Abrustdonis'—are the two extra kind of forms originating in sex energy, and divided for the two purposes as a result of the wish for creation.

This becomes important for a Man; because with this he will develop the sixth and the seventh sense organs, one for his Kesdjan body the other for his Soul. Both will have the characteristic of knowing that that where they belong to, exists; that is, that what belongs to the emotional body will have a certain wisdom knowing that it belongs to the Kesdjanian, that what belongs to the Soul body will have the wisdom and understanding of knowing that it belongs to the development of one's Soul. And that all three—that is, applied to the physical body, to the emotional and intellectual—all will then, in combination make the realization possible of the

totality of oneself being known as existing. *Through 'I'*. It's a combination of all these energies into One which, ultimately, will be 'I'. One can also say that that what is the 'fusion' of the three full-grown bodies becomes 'I' for one as the central point ... into which the totality of the fusion has been reduced to the point so that it can move—I've said it before—that it can move through the eye of the needle.

But you see, what is important in all of this is to be grateful for the outside world. Because the outside world is going to give you the food. Any kind of criticism, any kind of hate, any kind of vengeance, any kind of negativity, any kind of not wishing to accept conditions as you find them ... you have to live them, are all wrong. Because they place the outside world at a distance away from you and you wish to run away from that, you should love all opportunities in this life—in this earthly life. You should include everything that you experience. You should accept obnoxious behavior forms. You should accept sickness. You should accept disappointments. You should know that everything that does happen has a meaning, and it will have a meaning for you when you are in contact with it.

As soon as there is the least little bit of a thought or a feeling in a relation to anything that happens in the world, you are already ... you have become part of it, and you have to accept such a fact for whatever they are worth. And that the difficulty is always the valuation—of how much do I have to value this or that kind of an experience—and that our wish is always to take that what is the most congenial. If one can walk through life and if one can walk on cobblestone, or through mud or through snow or whatever it is that may be sometimes like a pebble in your shoe; that you can continue to walk, and that you will continue to accept everybody.

That is the aim. When we apply it to a Group, it applies to all members. If you ever meet by yourself, each other person is an opportunity for you. It does not mean that you have to behave like everyone else. As far as Work is concerned, you can talk; as far as Work is concerned, also you need not talk. That what is needed for you, is for yourself to know: Where is your life. If it is inside it need not be expressed, even ... although if it is alive one can learn how to express it in the best way possible without disturbance, without falling into the traps of all kind of vices like self-love and vanity. But one has to learn that kind of a language, and if one knows that that language is not there as yet, it is much better not to speak.

There will be a time that people will be able to speak, and perhaps they even will use words, and perhaps they will communicate in different ways; perhaps it is by means of singing;

perhaps it is by means of silence; perhaps it is by means of an exchange of Being at certain levels. One cannot say this. One does not know. One cannot know in advance what the languages are. Because at the present time our language idea is like Babel: A complete mixture of all kind of concepts, in which we throw in a couple of lovely words; and assuming that we know what is the meaning, we dare to say that “I have been Awake” for a little while.

Let’s come to very simple terms about Work. It is started and there have been moments. It is alive, if one is honest it stays alive if one wants to feed it. It then can start to gestate and it is very far removed from maturity, and at the same time, even in gestation I know there is life at a certain point of development. The question of honesty comes in—*if* you want to recognize it. Because it is still your prerogative not to wish. You can still get out without any obvious punishment. I still say that morally—that is, essentially morally—you remain obligated, but it’s only to your own Conscience; and to the extent that perhaps you could explain that, perhaps to the extent that you also can talk a great deal, you may be able to squash the pangs of your Conscience, at least slightly

[Pause, people shuffle in their seats.] [Aside: I think maybe we should have that every once in a while. Maybe I should have sentences for three or four minutes, and then be quiet for ten seconds. Sometimes I have an idea that I just keep on talking ... the only reason for that is probably I want to say a great deal in a short time.]

You see, when one is alive, when one sees the world, when one is part of the world, when one wants to extract from the world whatever it can give, you cannot be too choosy. Because you really don’t know what the value is. How do you know what suffering could give you. The different circumstances under which you live may turn out to be a blessing afterwards. Who is there to tell you. What is there to pray for; only for your own little satisfaction, very often quite temporary. That you would like to have certain conditions changed, let them be. That what one becomes, gradually, is much more Objective and much more tolerant. One leaves people alone because you probably would like to be left alone, and then the danger starts; because you go very often on the wrong road and falling asleep and losing interest, and the whole purpose of life is the development of life, and the accent has to be on aliveness, openness.

Continue to have interest. Continue to see what else can you get from ordinary life. What is it that other people actually could give you that you were closed to before, and that now you realize there is something there—if you only could extract it. It will do away more and more

with your narrow mindedness, and it will also shorten your period of infancy. You will be able to grow up in a much quicker time. You will be able to leave what we call the Sturm und Drang period, much quicker. You will not wish to suffer. Because you know it is hopeless, in the end, if you are immersed and you drown. It is necessary to keep your head above water. It is necessary to look each person in the eye and say, “You are there for me, I am for you if you wish me.” Whatever I can be for you, I will be—as long as you are, for me, what I think I can extract from you without harm.

What I try to say is: How often are you for the rest of the world. How many prejudices have you got and do you consider them necessary; and do you think that in your attitude towards others you are correct, or do you think that sometimes you have to open up to the possibility that maybe you are wrong. Have you ever considered what it is to be selfish; which, sometimes, will go under the name of being ‘correct’ for yourself—efficient; knowing it, perhaps conceit—and that at times you feel that you are entitled to impose your Will on someone else. Self-centeredness may be very good to strengthen yourself, selfishness I’m afraid never is right. Altruism is not right either, because that’s a sign of weakness. When I can say “Yes” it can be “Yes,” but if it must be “No” it must be “No.” That is the strength I have. The strength is apparent in the ability to choose; and for that reason when one takes life, you don’t take life just as it comes but you take it, and you take out of it what you can and you leave alone what you don’t wish.

This is what I meant by the possibility of an increased speed of development: To get through with certain things, and don’t hope that you can eat candy all the time. If you allow yourself certain indulgence it’s all right for a little while, go ahead, do what you like for some time. If you feel it relieves you to swear, God won’t mind, He won’t even hear it. There is no question about taking His name in vain. Because it is not His name, it just happens to be you being a little familiar with a few words. When it touches your Conscience, that is where you will start to live. Because your Conscience has a two-fold meaning: It is in the process of developing ... it is partly there already—and perhaps a little prejudiced because of all the conditions under which you have lived and ordinary, subjective morality—and what you have to change over into is an Objectivity, which is very difficult to come by. Because you have no measurements of what is right and wrong, and the light that you can get from your Consciousness is many times not strong enough, and there will be a period in which you start to doubt.

But Work will continue when you remain honest. There will be a time that you will realize that you have not been able to do as much as you thought you could have done. And, don't be mistaken about that; because you are doing at the present time all you can do, there need not be any accusation afterwards; because just the fact remains you Work—a very little amount maybe, maybe in a day once, maybe in a week once, really—but that's all you can do, and the acceptance of yourself means that you accept yourself exactly as you are, and no idea in your mind that it could have been different. Because unconsciousness is subject to the rules of mechanicality; which rules we do not know, but we know they are there because it is apparent in every activity of ourselves.

If you take the world, now, and you go out into it; and you see on the left side and the right side and in front, and you know what is back of you and you know what you are in the midst of it, what do you discover: Your inner life will help you to come back to that what you are in the midst of all of that. It can be very quiet—in the midst of that activity—within yourself, but what is your obligation: To go out, in the world, into the world; to wish that perhaps at times that the world would be different so that they could receive you the way you are and maybe at times you have to adapt yourself so that then the world can say “He is all right,” but what is really needed: If you want to use the opportunities of the outside world for your own growth, the ability, at times, to show that what is your own life within.

And this is a special kind of language. Because, inner life does not want to be outer life. That's the reason it's called 'inner' life. Your outer life consists of ordinary manifestations; that what should go into the outside manifestations of yourself, mostly your physical behavior forms. Because after some time your feeling and your thoughts, they will be changed. That what takes place: When the 'I' starts wandering around it will start to affect that with which it was connected in the first place and which gave the 'I' the ability to grow—which is an Observation of your physical behavior—and for that reason your physical behavior will be the first one under the influence of that 'I' when it starts to become active.

So, watch your voice, this time for the purpose of introducing a little of your inner life. Watch your facial expression, see that it is worth something—not only superficial. Watch your movements so that they indicate a certain stability which can only come from the realization of that what you are innerly. Whatever gives you the assurance of yourself—that is, that what you know you are, for which you do not need an affirmation from the outside world—it will give you

strength in the way you walk, it will also give you strength for your posture. And, watch out for your gestures because they are very deceiving ... and those are the five outside manifestations in which, in the beginning your inner life should flow. Don't start too much with your talk; it can become quite flippant, but if it is very slowly said—what you have to say—you can then put something in it that is much more alive.

To that you can add your inner state. Your tension can represent, because of the relationship of muscle, a certain form of inner equilibrium. That what is your blood can start to feed certain sections of yourself also as behavior form, but mostly the condition of the level of your feeling and—if it can be your heart—that what will be your emotional state. Your nervous system can be helped by being regulated so that the nervous energy will not go over into nervous movements. Those are the three important parts. Respiration and breathing can be affected, but it is much later.

And so as a Man—that is, a Man who tries to Be one and who has a personality with which he can Work—will, when he wants to express that what is his inner life ... because of this influence and because of this effect of the 'I', become different in his appearance and in his wish to help others. Because this is the question of his Conscience. The question of the opening up, the question of the 'I' starting to govern that what is your Conscience, in that way a Man can become already quite early affected by the influences of his Work.

But again I say that a danger exists: That that what one then starts to manifest may have the appearance of the unconscious state ... nothing of one's inner life goes in after some time; unless you remain desirous of wanting to put it in, and if you don't you lose all opportunities for the further development of yourself. The requirement when you are on your own, when you may go to a different kind of country, when you may be moving from one city to another, when you go on vacation, when you may be here a little lonesome because some people have gone on a trip, depends entirely on your maintenance ... that what you are yourself in relation to the outside world; so that the accent has to be placed on that what you can receive from the outside world and take it in as part of you, belonging to and using it by yourself for the purposes of your growth. It will give you, then, at that time the stimulus you will need, and you will become less and less dependent on having to listen to a meeting, or tapes, or even a reading.

The book that one should read, is the book of the outer world. On each page there will be a different type. On each page there will be a different form of behavior. It is tremendously



rich—that book—and there are many pages, and sometimes so clearly printed that it will be like a drawing. After you have studied the book and you close it—that is, after you have been in the outside world for a little and you have accepted what you could accept—you go within your inner, inner chamber. You cannot take the book with you. You will take with you, your impressions. In the inner, inner chamber is a table, and on that you now spread out the pages of your own book that is your life. And that what is required in that room is honesty and sincerity. It is very quiet in that room. You can hardly hear yourself breathe because your breathing will be quite short. The more you will be at ease, the less you will notice your breathing. The more you are at ease, the less you will notice your body; because you will relax and all the muscles will not be as tense, and all you can do is to stand in front of the table and to take one page after the other and to consider “There I am, there I was,” and you ask “Where will I be tomorrow.”

You understand, I’ve talked about Work. I hope you understand that everything we have said tonight is filled with the wish to Wake Up some day. That it is filled with the wish for self-knowledge based on that what I can rely on. That I need that kind of a knowledge in order to form a foundation for the building of something that is important for me, like a Kesdjianian body and ultimately a Soul. That it is filled with the necessity of a language of Objectivity which does not need words, and that it is filled with an appreciation of what one is: Oneself as a laboratory in this world, in which the opportunities are there and where I do not wish to withdraw from them. Because I would almost say, it’s ‘all I have.’ I do not wish to hibernate. I do not wish to exclude myself from ordinary life. I want to use ordinary life for whatever it is worth. I will not turn immediately towards God and tell Him to take me away from Earth. I want to continue with Earth, and extract from it what I can. I will also want to know what is right for me. I also will want to know what will stay and what will ultimately be destroyed. I will know how much of me will be destroyed in time, how much I can at the present change over into a permanent value.

You understand that this meeting was about Work on yourself, and the necessity of not to forget how to try to become Objective to yourself. How to make attempts constantly; whenever you are able, to create your ‘I’ time and time and time again. Or if it is there, that there is no cloud between you—that is, you as ‘It’—and ‘I’, and that I hope that someday this ‘I’ can remain permanent with you and give you light and give you, at the same time within, your Conscience.

I hope you will have a good ... oh, two weeks. That’s right. I will still have to fulfill my obligation to Boston so next week I will be away from here, but then two weeks we will have

after I come back, before the trip. Those two weeks, we will have then two Tuesdays. What questions, what goes on in your mind—you have to be the judge what is the level that you will allow yourself to live on.

Good night.

End of tape